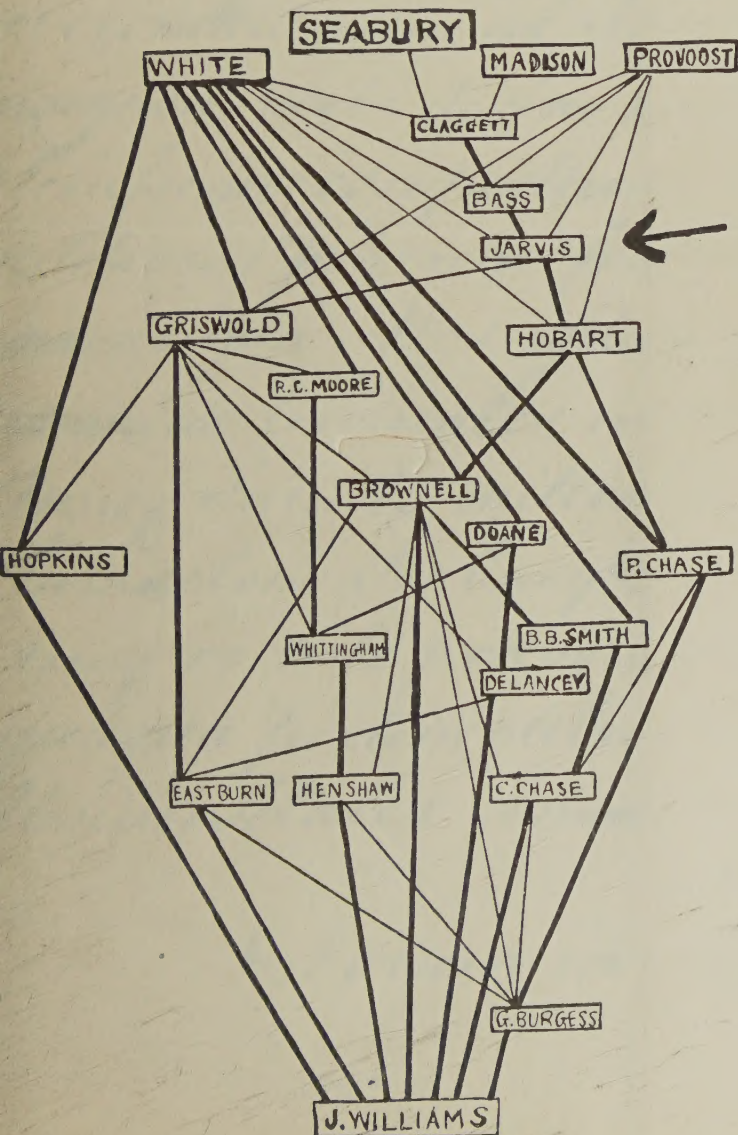




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DR. JOHN BOWDEN WAS ELECTED SECOND BISHOP OF CONNECTICUT BUT DECLINED. Upon Bishop Seabury's death, there being no funds for the support of the Episcopate, the Convention hoped to find a parish priest who might add episcopal duties to his parochial ones at no cost to the Diocese!!! Dr. Abraham Jarvis, rector of Christ Church (now Church of the Holy Trinity), Middletown, was chosen as the priest best meeting the requirements, but he promptly declined, because the majority of lay votes was small. The Convention met again and this time chose a scholar and strong

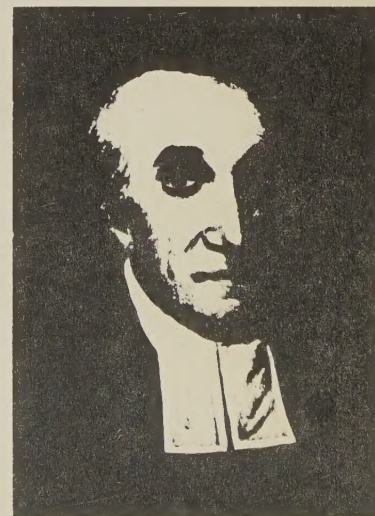


THE CONNECTICUT SUCCESSION

champion of the Church against the bitter opposition of the Congregationalists, Dr. John Bowden, whose picture appears below. His health, however, was not adequate to carry two jobs, and he did not, apparently, wish to give up the life of a scholar; so he, too, refused the election, becoming headmaster of the Episcopal Academy at Cheshire. His later career as teacher in Columbia University is set forth in an old newspaper clipping which we reproduce on the following pages. *****

We reproduce other Seabury Documents in this issue, together with a rare picture of old Christ Church, Middletown, torn down about 1832. It was built in 1755 at the east end of "South Green," a little north of the head of Union Street.

DOCTOR
JOHN
BOWDEN,
Bishop-
Elect
of
Connec-
ticut



Cancellarius Magistri et Scholares Universitatis Oxoniensis omnibus ad quos
littere pervenerint, salutem in Domino sempiternam.

Cum non minus ad justitiam quam ad virtutis existimationem pertineat ut veri, quorum
in signiorum in rempublicam merita academicis impulerunt, ab usdem rei eorum rerum et loci ratione
discreti probitatis suae commendationem et praemium quoddam singulare consequantur. Cum vir
reverendus Samuel Seabury Ecclesiae Anglicanae apud Americanos presbyter quem doctrina et meritis
insignem verbi divini ministerio summam cum laude nunquam non vacasse honorifico admodum testimonio
plenissime scriptum habemus sapientibus nuper panaticorum hominum intemperantia contra
peditiosos parum fraudum et dolos a partibus Regis et Ecclesiae rari fide et fortitudine stetit
incursum. Nos igitur Cancellarius, Magistri et Scholares antedictae causae tam eximia testimonio
laudentur tribuentes, in frequenti Doctorum et Magistrorum Senatu die Decembris decimo quinto
Anno Salutis millesimo septingentesimo septuagesimo septimo praesentem reverendum virum
Samuelem Seabury Doctorem in Sacra Theologia apud nos Oxonienses renunciavimus et constituimus
eumque virtute praesentis diplomatis singulis iuribus privilegiis et honoribus ad istum gradum
quaqua pertinentibus frui et gaudere jussimus. In cuius Rei Testimonium Sigillum
Universitatis commune quo in hac parte utimur, praesentibus asponi fecimus.

Datum in domo

Oxonienae die annoque praedictis

Samuel Seabury's Certificate as Doctor
in Sacred Theology, issued by the Univer-
sity of Oxford, in England, Dec. 15, 1777.
(In the General Theological Seminary.)

DR. BOWDEN.

Among the college professors of our day was one whose name, however familiar to you, has failed hitherto in having his academical merits as prominently brought before the alumni as have been those of his more learned, perhaps, and scientific associates. I mean the Rev. Dr. Bowden, who had charge of the moral and literary course.

That deficiency of notice, so far at least as academic character is concerned, I would gladly now in some measure supply; not only as looking upon such record (to use the words of old Isaac Walton) "as an honor due to the dead, and a generous debt to those that live and come after us," but more especially as thinking that I owe to his memory more than the ordinary debt of a student's gratitude; since, not only as a pupil did I love and reverence him, but subsequently as a friend and brother in the ministry I esteemed and admired him; and lastly, as the immediate successor to his duties in the college when death removed him, I am enabled to appreciate more justly than others both the difficulties he surmounted, and the value of what he effected.

The early life of the Rev. Dr. John Bowden had been one of incident, as his middle life was of many trials. His father, Thomas Bowden, was an officer, though I know not of what rank, in his Britannic Majesty's 46th regiment of foot. This regiment, which afterwards did good service in the old French war in this country, was, at the time of his birth (January 7, 1751) stationed in Ireland, where his mother also was. His early boyhood was therefore passed in that country; though he soon followed his father to the colonies, under the charge of a clergyman of the Church of England. His classical studies now commenced, and after due preparation he was entered of Princeton College, New Jersey. But a soldier's life was unfavorable to a settled home; and after two years' academic study he was again called to follow the fortunes of his father, who was returning to England with his regiment. In the year 1770, at the age of nineteen, he crossed, for the third time, the Atlantic, and on his arrival in this city, immediately presented himself as a candidate for entrance into this (King's) college, under the presidency of the Rev. Dr. Cooper, where he graduated with the usual honors in 1772, being one of a small class of six, who had enjoyed in their classical studies the able instructions of the president, an Oxford scholar, and fellow of Queen's College.

Upon the completion of his college course, native piety, or the advice of friends, turned his thoughts to the ministry; and after the usual period of study he proceeded to England for orders in 1774, together with his friend, the late Bishop Benjamin Moore, of this Diocese, and was ordained deacon by Dr. Keppel, and priest by Dr. Terrick, of London. Returning in the autumn of the same year, the two young friends were simultaneously elected assistant ministers of Trinity Church, in this city. The early friendship thus commenced was subsequently long tried, and terminated but with death. It was between congenial and worthy minds, and withstood not only all ordinary causes of decay or estrangement, but, what with inferior spirits cuts deepest, marked inequality in professional success and worldly prosperity. Mr. Bowden's establishment in Trinity Church seemed now to give him promise of a permanent home; but war again broke in—the revolutionary struggle ensued—the city

were shut up, and the clergy scattered. Dr. Bowden retired to Norwalk, in Connecticut; and although he again for a short time returned to this city, yet increasing weakness of voice eventually confirmed him in his choice of a country parish; and he accordingly continued to labor in the retired village he had first chosen, until the year 1789. By the advice of physicians, he now resolved on a removal to a warmer climate, and accordingly accepted the charge of a small parish in the island of St. Croix. Finding his general health, after two years' residence, rather debilitated than strengthened, he again returned to Connecticut, making his home at Stratford. In 1795 he accepted the charge of the Episcopal academy at Cheshire, and there labored until called to the more arduous, yet at the same time more comfortable station of professor in Columbia College. This last change took place in the year 1801, and closed the long list of removals in his painfully changeable life.

At the time our class came under his charge Dr. Bowden was, therefore, in the fiftieth year of his age—though a stranger's estimate would probably have added some eight or ten years to that number, from the deep furrows which sickness or sorrow, or perhaps both, had left upon his strongly marked countenance. His figure, though somewhat stooping, was still commanding; and his general air retained (so at least it seemed to boyish eyes) a good deal of the military manner, to which we understood that in earlier years he had been accustomed; not only as the son of a British officer, but having himself held a chaplaincy in the army.

His appearance and demeanor were such as became the academic teacher: tranquil, grave, and reflecting, with a countenance strongly marked by traces of thought, but still more expressive of the moral traits of character, of benignity, firmness, and conscientiousness. The impression, on the whole, was that of a man of great resolution, gentleness, and piety.

*Compositum jus, fasque animo sanctosque recessus,
Mentis et incoctum generoso pectus honesto.*

Or, to give the picture in a version which surpasses perhaps the original,

*Conscience and law in moral bond combined,
The pure recesses of a holy mind,
And honor's self within the generous heart enshrined.*

To this general expression his eye greatly contributed; it was large, open, and decided, notwithstanding a little nervous trembling of the lid, and a strong cast of melancholy, which it retained even in its sternest moods. It was, in short, such an eye and expression as a conscientious student would feel himself most powerfully rebuked by, for it never failed to awaken self-condemnation. His voice accorded well with this picture. Though greatly broken, so as to be oftentimes painfully tremulous, there yet ran through all its feeble and discordant notes, an under current, as it were, of firmness and sweetness, that made it on the whole impressive, and I might add, far from unpleasing. This was particularly to be noted in that for which he would have seemed disqualified, rhythmical reading, which often came before the class, from his frequent quotation of the poets in his delivered lectures. In this, such was the influence of good taste, his manner was so simple, his sense of the beauties of the passage so sincere, and his broken tones so genuine and heartfelt, that even his defective utterance came in for its share of power; it created with us the illusion which Horace recommends, "the flendum ipsi tibi:" we believed that the reader's own feelings were

overcome, and ours (I speak at least of one of his hearers) followed of course. On such occasions it was a pleasing sight to see him surrounded, at the close of the lecture, with a crowd of eager applicants, each seeking, with glowing cheek and glittering eye, the privilege of a first copy of what they had listened to with so great admiration.

It is true that as a disciplinarian he held lightly the staff of authority: he leaned rather on what he no doubt often found to be a broken reed—his own well-founded claims to respect and affection. Yet in this matter let us do justice to both teacher and pupil. It is in discipline, as in most other things, the true value is not always to be judged by its first results, and more especially in the prosecution of studies that bear upon character.

When the subject of attainment in the lecture-room is some present immediate result of memory and attention, then no doubt the memory and attention of the student are an accurate measure of his improvement, and that is the best discipline which directs itself to those faculties alone; but when the object to be attained by instruction is rather moral than intellectual, to awaken, for instance, the native powers of taste, or to deepen the conscientious feelings of our nature, it is not surely then the rod of the pedagogue or the eye of the martinet that is most effective to that end. The lesson, then, to be learned is one that the heart must comprehend before the memory can retain it; or rather, it is not so much a lesson to be acquired, as it is an impression to be received, and the wax must be softened before it can be moulded. At any rate, whatever it be, it is something in which a word of kindness that sinks into the heart, a parental rebuke, that comes back to the memory in some hour of reflection, go further to effect what, in such studies, it is really intended to effect, than rules of order that can never be broken, or an authority before which the pupil obeys and trembles. Such at least is the conviction of one who, in these studies, was first awakened to thought by such parental training, and who, in now looking back to Dr. Bowden's instructions, feels that he owed to him something beyond the cultivation either of memory or intellect. His words were those of a wise and good man, pregnant with instruction beyond the breath in which they were uttered. They sank into the tender soil of youth, like seeds, to grow up at some future hour; and it may be that the fairest fruits of conscientious industry, which the pupils of such a professor have brought forth in after years, might be traced, could we view the inner workings of the mind, to those words of kind encouragement or Christian rebuke that then seemed to fall on the ear unheeded. Such things may be—"εἴπα πτεροστέρα"—words are "winged things," and fly, we know not how far. It is, too, in the moral, as in the vegetable world, the giant of the forest grows up from an acorn, which a bird from the hill drops in his flight; so too, no doubt, is oftentimes the germ of the patriot and the Christian first awakened to life within the bosom, by some chance word which love dictates and sorrow sharpens. This it is, in the words of holy writ, to "cast our seed upon the waters," and after many days to find it.

Such is the picture which grateful memory draws of a professor who trained his students by the united bands of reason and kindness; who counted self-respect a safer principle of action within their bosoms than rivalry with others; and who deemed himself successful in attaining the great end of his instructions, when he had touched the hearts of his students by the sense

the beautiful, or awakened their moral vision the perception and admiration of the fair and good; but most of all, when he saw, by the willing endeavor, or the repentant tear, that he had struck the inward fountain of self-prompting. Though it sprung forth at the time but a trickling rivulet, over which the child might slide, and scarce wet his foot, he yet recognised it the head and well-spring of that mighty river of conscientious endeavor, which, flowing forth from the awakened heart to gladden life wherever it runs, deepens, and widens as it goes, no man can fathom its depths, or count up the treasures it bears upon its bosom.

These, gentlemen, are plants of discipline which fade not with the academic contest.—they are nurtured for the real struggle to which we call us. They go to make not the scholar only, but the man and the Christian: and being rooted in the native soil of the heart, require nothing more than the refreshing dews of heaven to bring forth, and continue to bring forth, as long as life endures, the sweet and wholesome fruits of peace and a good conscience.

Such was Dr. Bowden at the time of my earlier remembrance of him. For thirteen years subsequently he thus continued to labor, bearing up against increasing infirmity and repeated affliction, with that Christian courage he sought to infuse into the hearts of his pupils; and if it counted praise for the wounded warrior to all with his armor on, "*miles gladio cinctus*," it not the like meed be withheld from the Christian teacher, who continued to fulfil, amid sickness and sorrow, to the very last hours of life, the high and responsible duties of his calling; rising above all selfish fears in devotion to the best interests of those intrusted to his care.

He died July 31, 1817, at Ballston Springs, which place he had retired on the close of the session. He there lies interred, with a tablet, gratefully erected to his memory, by the trustees of this college. Were I called to inscribe on it his academic eulogium, it should be,

Εν φιλοσοφῳ σχηματὶ το Θεῖον διδάσκων.

Thomas Bray, D.D., Founder
of the S. P. C. K. in 1698
and of the S. P. G. in 1701



1656

1730

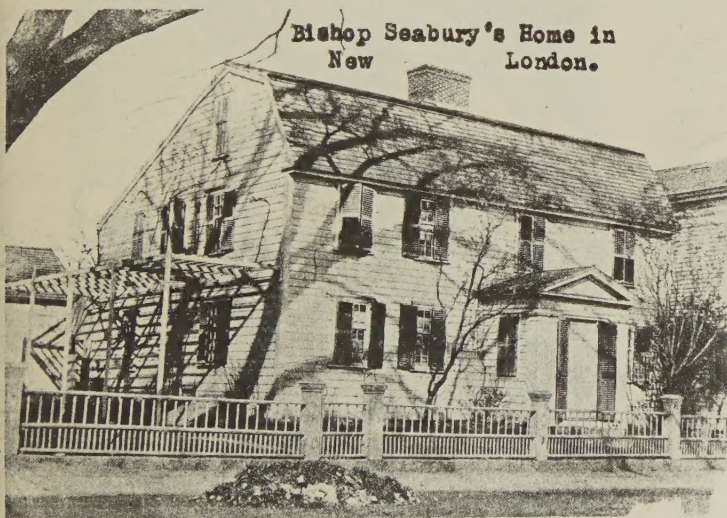
"He was a burning and a shining Light"



The birth of American Episcopacy here
was a "turning point in Church History"



CHRIST CHURCH, MIDDLETOWN, CONNECTICUT
(Torn down in 1832)



Bishop Seabury's Home in
New London.

EARLY BISHOPS OF CONNECTICUT

Rt. Rev. Bishop of London, until the Independence of the United States.

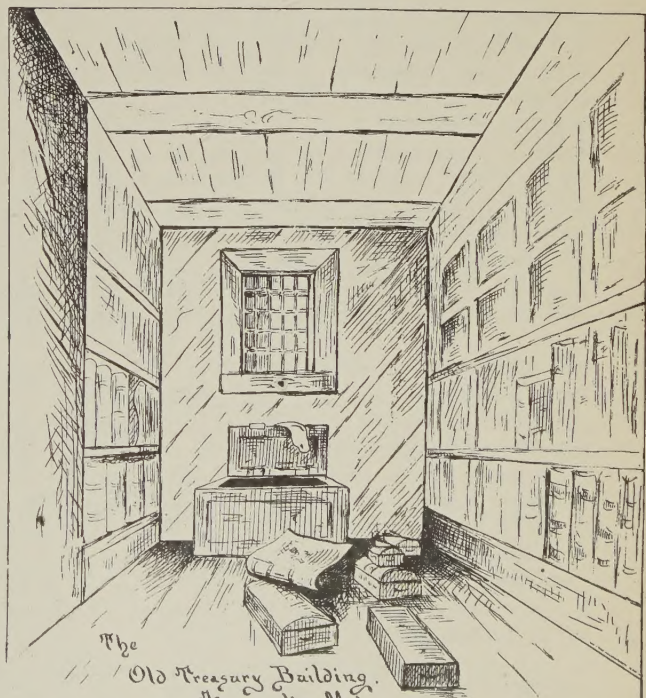
Rt. Rev. SAMUEL SEABURY, D.D., from Nov. 14, 1784, to Feb. 25, 1796.

Rt. Rev. ABRAHAM JARVIS, D.D., from Oct. 18, 1797, to May 3, 1813.

Rt. Rev. JOHN HENRY HOBART, D.D. (provisional), from June, 1816, to June, 1819.

Rt. Rev. THOMAS CHURCH BROWNELL, D.D., LL.D., from Oct. 27, 1819, to Jan. 13, 1865.

Rt. Rev. JOHN WILLIAMS, D.D., from Jan. 13, 1865, to Feb. 7, 1899.



The
Old Treasury Building,
Annapolis, Md.

in which the Rev^d Dr. Bray, as Commissary of the Bishop of London, held the first Conference of the Clergy of the Church of England in the Colonies, in May A.D. 1700.

